

## AGAINST THE SUNDAY LAW

Argument of a Prominent Seventh-Day Adventist at the Kokomo Conference.

Officers Elected—Proceedings of the Indiana A. M. E. Conference—Denouncing the Southern Outrages.

## SEVENTH-DAY ADVENTISTS.

National Reform and Sunday Law Movements Strongly Opposed.

Special to the Indianapolis Journal.

KOKOMO, Ind., Sept. 20.—The camp-meeting to-day has been the regular program. The children's meetings, conducted by Mrs. Jessie Waggoner, are an interesting feature of the camp. The young people meet in their own tent, their teachers being the only adults present. Instruction suited to their years and mental advancement is given them, and their thoughts led to practical lines of unaffected Christian feeling and experience. The parents also have their special meetings and the two supplement each other.

At the conference meeting this forenoon a set of resolutions was offered, which elicited considerable discussion upon the question of religious legislation and the best methods of presenting them to the minds of the people.

The resolution of J. Waggoner, of the American Sentinel, who is speaking daily upon the progress and aims of the "National Reform" movement, are attracting considerable attention. In his discourse last evening he severely arraigned the principles upon which the National Reform party and the American Union are founded as organizations, and characterized the whole movement as unconscionable, yet essentially, in fact, a patriotic and a patriotic movement for religious legislation from its inception up to the present time, and gave its objects, clearly, in the language of the religious reformers.

He showed that if they meant what they said their definition of "atheism" was simply a disregard of Sunday, and that this limited view, which is supported by the zealous effort which they are making to so change the constitution as to afford a basis for religious legislation, the methods which have been used in perpetuating national reform ideas and in forwarding their work were analyzed with reference to the principle involved. The bills brought before the last Congress were referred to, and their intent and purpose shown. He declared that it made not the slightest difference what day was selected for the government to legislate upon.

The keeping of a Sabbath commandment, and in that alone. But this would be asking the State to decide what are works of religion and what are not, and in making this decision it would necessarily pass upon questions of a religious nature, and so step out of the authority of the State. The purpose of Sunday legislation is to cause the day to be devoted to religious worship. That makes it religious legislation. The speaker then read a number of statements of speakers and writers prominent in the Sunday law movement, wherein they spoke repeatedly of the religious character of the day, and characterized the idea as nothing short of blasphemous irreverence, although not intended irreverently—just as though the law were needed to be re-enacted by man to be of force. While this movement proposes to be a religious movement, the recognition of Christianity, it is stamped upon the face of it as anti-Christian and opposed to God, whether they mean it or not.

The lectures upon this subject are to be continued during the session of the camp-meeting. At the conference, during the day, the following officers were elected for the coming year: D. Starr, president of the conference; W. A. Young, secretary; Dr. W. J. Ham Hill, treasurer; F. D. Starr, O. H. Oberholzer, N. Y. Kanth, J. M. Rice and J. M. Rice, members of the executive committee. The officers of the Sabbath-school association have been elected as follows: J. M. Rice, president; C. M. Shortridge, vice-president; A. L. Young, secretary; Dr. W. J. Ham Hill, treasurer; S. C. Sadler and W. F. Redding, executive committee.

## COLORED METHODISTS.

Proceedings of the Indiana A. M. E. Conference at Marion.

Special to the Indianapolis Journal.

MARION, Ind., Sept. 20.—The second day's session of the Indiana Annual Conference of the African Methodist Episcopal Church convened yesterday morning, and was called to order by Bishop John M. Brown, D. D. The financial and statistical reports were continued as follows: Madison church, Louis Pettifor, pastor, 48 members; \$5 money; salary, \$230.00; total collections, \$480.22; 1 Sunday-school, 3 teachers, 20 pupils and 20 volumes in the library. Bloomington church, James Simpson, pastor, 47 members; salary, \$21.50 money; salary, \$300.54; total collections, \$320.30; 1 Sunday-school, 5 teachers, 30 pupils and 70 volumes in the library. Jeffersonville church, Robert McDaniel, pastor, 44 members; \$19.40 money; salary, \$304.30; total collections, \$553.37; 1 Sunday-school, 4 teachers, 65 pupils and 41 volumes in the library. Muncie church, H. H. Wilson, pastor, 22 members; \$14.30 money; salary, \$16.38; total collections, \$437.37; 1 Sunday-school, 7 teachers, 40 pupils, and 72 volumes in the library. New Albany church, T. E. Wilson, pastor, 108 members; \$22.50 money; salary, \$411.00; total collections, \$5,272.16; one Sunday-school, 6 teachers, 75 pupils, and 105 volumes in the library. Seymour church, Alexander Mason, pastor, 32 members; \$7 money; salary, \$250; total collections, \$445.46; one Sunday-school, 10 teachers, 35 pupils, and 75 volumes in the library. Mt. Vernon church, Louis Ratliff, pastor, 59 members; \$31.65 money; salary, \$455.61; total collections, \$525.02; one Sunday-school, 10 teachers, 155 pupils, and 126 volumes in the library. Lyle church, A. J. Brown, pastor, 45 members; \$25 money; salary, \$386.00; total collections, \$321.20; one Sunday-school, 4 teachers, 65 pupils, and 44 volumes in the library. Corydon and Charleston churches, Johnson Mitchell, pastor, 33 members; \$21.55 money; salary, \$340.50; total collections, \$572.92; two Sunday-schools, 10 teachers, 70 pupils, and 140 volumes in the library. Frankfort and Lafayette churches, W. Harper, pastor, 87 members; \$37 money; salary, \$280.17; total collections, \$1,000.83; two Sunday-schools, 10 teachers, 60 pupils, and 60 volumes in the library. Knightstown church, W. R. Hutchison, pastor, 70 members; \$12.15 money; salary, \$190.07; total collections, \$577.33; 1 Sunday-school, 11 teachers, 50 pupils, and 150 volumes in the library. Greenville and Fountain City churches, Theophilus Price, pastor, 27 members; \$12 money; salary, \$35.61; total collections, \$450.62; 2 Sunday-schools, 10 teachers, 70 pupils, and 60 volumes in the library. Spruce church, John W. Stanton, pastor, 50 members; \$4 money; \$160.50 salary; total collections, \$315.54; 3 Sunday-schools, 7 teachers, 125 pupils, and 140 volumes in the library. Washington and Petersburg churches, R. H. Felton, pastor, 60 members; \$33 money; salary, \$398; total collections, \$3,417.25; 2 Sunday-schools, 8 teachers, 60 pupils, and 134 volumes in the library. Plainfield and Danville churches, George W. Milton, pastor, 60 members; \$25 money; salary, \$308.95; total collections, \$483.94; 2 Sunday-schools, 5 teachers, 35 pupils, and 50 volumes in the library.

Rev. M. Swadener, pastor of the Methodist Episcopal Church; Rev. John H. Thomsen, of the Presbyterian Church, of this city; Rev. Cyrus W. Roberts, of Atlanta, Ind., of the Wesleyan Methodist Church, and Miss Susie A. Morgan, Marion correspondent of the Indianapolis World, were introduced to the conference, and after being received with honors were invited to deliver within the bar. Resolutions were adopted expressing the gratitude to Mr. Louis Hartman, of New Albany, for his generous assistance in securing the A. M. E. Church property in that city. L. E. Christy, editor of the Indianapolis World, was introduced and made an address of some length which was well received.

As the reports of the ministers did not indicate much interest in the support of church literature, Bishop Brown called attention to this omission of duty, and while complimenting Rev. D. P. Roberts, of Richmond, and Rev. James Simpson, of Bloomington, for their interest and support of church literature, he appealed to the ministers to do their duty in this respect, which would increase the power of the church and its means for commanding the respectful attention of the Christian public. Rev. James Simpson called attention to a resolution passed at the previous conference, which requires each charge, in proportion to its membership, to bring a certain amount of contingent money to support the conference. The ministers seem to have forgotten their obligations, as the call of the roll disclosed that nearly all of them had returned below their respective assessments. The bishop required the deficiency to be supplemented from the private funds of the ministers, and the amount of the deficiency was a formidable one.

Bishop Brown made some very interesting remarks on the progress of the African Methodist Episcopal Church and its influence in developing negro manhood. He felt that the time had come for action on the part of the colored people. The Bishop read the following telegram to indicate that the Michigan Conference of the A. M. E. Church had taken action: To the President, Washington, D. C., Benjamin Harrison: Dear Sir—The Michigan Conference of the A. M. E. Church requested us to call your attention to the outrages which are being perpetrated on the colored people of the South and ask your immediate protection.

JOHN M. BROWN, Presiding Bishop, JAMES M. HENDERSON, Sec'y.

W. H. BROWN, Committee.

To this the following was received from the executive mansion under date of Sept. 16:

Dear Sir—The President directs me to acknowledge the receipt of your telegram of the 16th instant, which has had attention. Very respectfully, O. L. FROST.

After attending to some routine business the hour of adjournment arrived, and the conference closed its morning session.

## RECENT PUBLICATIONS.

Mr. Crawford's Latest.

When Mr. Crawford gave the world "Saracinesca" he put forth his first novel in the full modern sense of the word. He had been hitherto a writer of very remarkable stories, but in this his portrait and "Saracinesca" he demonstrated that his plot, and he demonstrated the fact that his ability as a painter of men and life exceeded even his ingenuity as a story-teller. The old Prince, Giovanni, Carona and Astrardente were splendid studies, and even such sketched-in characters as Donna Tullia Mayer, Del Ferice and the inn-keeping cousin were inspired with the breath of life and left their individuality impressed upon the reader. At the same time the pictures of Roman patrician life were strong, vivid and artistic. The author declared that he knew from their own observation to be peculiarly true.

Nobody realized the success of this book better than the author himself. Like Thackeray, having once created a group of such interesting flesh-and-blood people, he is loath to let them die. In "Saracinesca" we find everybody who was worth knowing in "Saracinesca" with a few new people admitted to the exclusive circle; and some of our old friends whom we knew but slightly, or met by chance in "Saracinesca," brought into the center of action and developed into clear-cut and well-rounded characters. Particularly is this true of the old Giovanni Saracinesca, the gigantic inn-keeper, who has lost his wife, acquired wealth, and comes to Rome to resume his proper place in the world under the title of the Marchese de San Giacinto. In "Saracinesca" he was to be one of Crawford's strongest creations. Anastasi Gonnache, whom we met in his studio, as a rising young artist of socialistic proclivities, has become a man of letters, and is used in "Saracinesca" as the hero of a little love story, the recipient of the physical and moral education of the plot, and as the innocent cause of San Giacinto's (Giovanni's) old jealousy of Corona. In fact, the light-hearted Gonnache proves himself a valuable character for purposes, and plays his part without complaint.

The novel runs along for considerable intervals without any plot to speak of, interest being absorbed by the psychological study of the play of jealousy upon the noble natures of Gonnache and Corona, of the struggle between family pride and the sense of justice in the old Prince, of love in the young girl of Fascina, of San Giacinto's strong character and nobility of soul, and by the vivid glimpses of the patrician society of Rome just at the breaking up of the Papal regime by the triumphs of the Garibaldians. Then at times events come with a rapidity and the story becomes as thrilling as any Mr. Crawford has told.

Taken all through, "Saracinesca" is a worthy sequel of "Saracinesca," and what the book loses in interest and excitement it largely gives up to Plymouth and the history of the Pilgrims. A contribution of general interest is a biographical sketch, with portrait of Edward Bellamy, author of "Looking Backward."

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The New England Magazine (Boston) has passed under new editorial control, and has taken a new lease of life. It is now conducted by Rev. Edward Everett Hale and Mr. Edwin D. Mead. It is devoted especially to New England life, thought and literature, and contains more artistic and largely give up to Plymouth and the history of the Pilgrims. A contribution of general interest is a biographical sketch, with portrait of Edward Bellamy, author of "Looking Backward."

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